

ving to a different place. The movement which followed among the chiefs showed the sincerity of the friendship. Prayer meetings were held by them, and letters of welcome to the chiefs at Oahu. Heke to Hoahumanu says: "If you love for the dirt on which you live, than you have for yourselves, yet do have comfort for the people of Lahaina; for the teachers are gone, the dirt is worth living upon or cultivating movements soon issued in the form of a piece of potatoe ground, a building spot, from the Government to the Missionary, the building in Lahaina.

Schools.—On the 26th Oct. 1854, the schools of Lahaina, 19 in all, containing 922 scholars, were examined. Of these, more than 100 were able to read and spell correctly; 100 were able to read the spelling book; and 300 passed the examination in all the printed words of the language. One school distinguished itself for its improvement in the whole examination, and in the printed books and a manuscript. In this school, only one word was missed in the examination, the number of scholars at Lahaina had increased to 140, the whole number on the island examined was 1,000. And the number on two neighboring Islands, was double.

1854—1855

Rev. Mr. Boardman's Journal.—It appears from this journal, that Mr. Hough proposes to remain in New York, in some effectual capacity, until the next year. Mr. Price thinks it his duty to leave the city. He proposes to teach in the West, in Philosophy, Astronomy, Chemistry, &c., and by this means to undermine the superstitions of the Burman superstitious natives.
Watch.

From the letter of the Post Master General to Congress, transmitting a statement of the amount of postages accruing to the several post offices, in the Union, for one month, ending the first of March, it appears that New Bedford paid \$110,252 71; Philadelphia, \$86,900 80; Boston, \$51,257 08; Baltimore, \$48,000 00; Charleston, S. C., \$24,530 53; New York, \$19,593 56; Providence, \$7,859 50; Portland, Me., \$6,500 00. The amount paid in these cities, exceeds the sum paid in their respective States. Thus, New Bedford paid \$2,297 73; New-Bedford State, \$1,900 00; Newburyport, \$2,186 00; Springfield, \$1,000 00; Northampton, \$1,069 00; Portland, Me., \$1,037 00; Hartford, Conn. \$1,080 00; Worcester, \$1,000 00; South, N. H. \$1,966 77; Savannah, Ga. \$1,403 95; Augusta, \$10,296 75. Total, \$1,000,000 00.
Y. B. \$8,864 59.

MR. CALHOUN.

The Committee appointed on the Vice-President, have made a report which they state, that after a long and careful examination, they are unanimously of opinion, that there are no facts which authorize the belief, or even the suspicion, that the Vice President was engaged in the profits of any contract formed by the Government through the Department of War, while he was entrusted with the duties, or at any other time. They are of opinion that the conduct of Mr. Calhoun, Secretary of War, in regard to the case of E. Mix, is not, in the slightest degree, deserving of censure. The accusations in the letter, was regarded by him as a slur on the Vice President, and he wholly unworthy of notice. The Committee have no reason to believe that the truth of that accusation, was the basis of any act of the Vice President. The Committee remark, that they have no reliance whatever on the testimony of Elijah Mix. From self contradiction on the face of his testimony, and from the infamy attached to his character, they were satisfied that he ought not to be relied on his oath.

Mr. Floyd observed, that he had no objection to an inquiry with a disposition to do justice to all concerned in it, and that the character and conduct of Mix had been the subject of investigation, by greater authorities than ever been witnessed before since the case of Titus Oates.

Mackerel.—Since the year 1915, on the astonishing number of over fifty nine thousand, seven hundred and fifty-five barrels of mackerel, Philadelphia. The year 1917 is not an estimate—the number of barrels for that year not being known. These are all assorted in Nos. 1, 2, and 3. Nos. 1 and 2 are usually carried to New York, and No. 3 to Philadelphia—2, to the Chesapeake, and 3 to the West India Islands. The aggregate weight of the 169,735 barrels is over three hundred pounds to the barrel, or to the great number of fish in each barrel, nine hundred and twenty-five pounds! Consuming about eight hundred and sixty-seven barrels a day, giving to each barrel half a bushel of fish requires.

There are about forty sail of vessels in this place, chiefly employed in the mackerel trade—and their trips are from one place to another, as the weather, and their force.

The vessels average from 6 to

sheet iron factory is in operation
Vt. capable of making two
; and said to be the only facto
States, where sheet iron is man
the raw material.

Christian Secretaries published every morning, at Central Row, six rods from the State House, at Two Dollars a year in advance; or Three Dollars if sent by post in three months from the time of publication; or Four Dollars if sent by post in addition of 50 cents, extra postage. It is a special agreement otherwise it is a general one.

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Communications understood to be made for sale, unless there is a special agreement, are charged at the rate of One Dollar, at the time of subscription.

No paper will be stopped except at the request of the subscriber, until notice is given, and charges paid.

Persons who are the subject of this paper, or whose names are for its support, should be addressed to Christian Secretaries—post office No. 17.

FROM MR. DANIEL SCHLATTER TO
MR. W. H. ANGUS.

Probably he recollected, that a young man in this Continent, who a few years since was awakened by reading a tract, renouncing his life to Missionary work, he became a member of a Baptist Church, and then left the maternal roof, and entered into a state of servitude in order to acquire a knowledge of the language, and prepare himself for future use.

From the statements in the following interesting letter we believe that it must be to the person referred to. It is seen that he declines the proposal to leave immediately to leave his present situation, and employ himself solely in manual labour; but, we trust, it will appear before he will have acquired enough knowledge of the Tartar language and customs, which he deems a necessary prerequisite for these engagements.

Missionary Herald of the Baptist Western Society, Dec. 1824.

Ohrloff on the Moltschna
Friend, April 27, 1824.
I received your dear and important
letter of March 9th, through means of
my mother, under date of April the

style. Praise and thanksgiving
to my heavenly Father and
Jesus Christ, who out of his
mercy, strengthens me in so
gracious a variety of ways,
again, through your letter, and

interest the dear friends in
 were taken on my behalf. Re-
 grateful salutations, much be-
 all this way from the high
 of Tartary. So much has
 done for me, temporally and
 , that my heart is full; and in
 the question, Have ye lacked
 ? I reply, with a mixture of
 No, Lord, nothing. But O how
 and thoughtless, and satisfied
 self, do I at all times feel. But
 of myself, there would be no
 rather praise God on account
 these, which we have in Christ,
 for grace. My mother and
 think have informed me of many
 which you have communicated to
 and how much they have rejoiced
 in faith and love. Your ad-
 the Mennonites (calculated to
 in them both joy and shame) has
 been read, and sought after by the
 there. How much can God bring
 through human means. How little

is yet for my brethren after
which indeed are all mankind!
How have the English brethren
how little, during twenty years
the Mennonites done, toward
the kingdom of God among the
in these parts! They are at pres-
ent, beginning to make a stir
(though these are not ma-
knows), whilst others, opposed
angel, under the garb of a humble
to stray the simple and inexpe-
who for want of knowing better,
of nothing new, and readily be-
Missionary efforts are opposed
principles of their church, and,
specially, any interest taken in such
is regarded in the same light.
major, also, that such things
to produce a change of senti-
among the churches, as well as en-
the privileges which they already

these two suppositions, the reason more likely to be the case, as the Emperor and his council exhort their subjects to encourage them to forward the work, as an thing both praise-worthy and useful. It is my wish, as well as Mr. Cornies and other friends to pray, that you would pay this colony a visit, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener to the weak, and to confirm those still more in the good. To this desirable end we all agree to pray, that the Lord may

grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hard constitution : and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort ; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded ten pounds sterling a year. For the exceeding kind offer made me, I tender my warmest thanks, and accept of it, for this time, the more willingly as I am aware how much it will contribute to calm the anxious heart of a dear mother too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith, has your letter to me been, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgements. I take now the liberty of drawing the sum of £50 sterling which I will lodge in the hands our dear friend Cornies, to be ready in case I should require to make use of it, and that will be

When the Lord convinces me that I ought no longer to remain in my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to

these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task ! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger sphere ? Beloved friends, support me in your prayers ; and should I even not be united to your Society as your Missionary, still to be united with you in spirit, would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive I am a great many letters in debt. Unfortunately, I have promised too much, so that I fear I shall to many appear a deceiver. How then shall I make fresh promises ? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed ; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society, and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving, grateful friend,
DANIEL SCHLATTER.

DOMESTIC.
Withington Station.

LETTER FROM REV. L. CONFERE, TO THE
CORRESPONDING SECRETARY.
Withington, Sept. 21, 1826.

Rev. and dear Sir,
There is at present, no white person at the Station but my own family. It would be a considerable relief to us, if others could be procured whose hearts are fully

engaged in the work, whose bodies are fitted for labour, and whose minds are prepared for discouragements. Whoever engages in such an undertaking ought to be fully apprised that a missionary life is replete with cares, anxieties, and fatigues; no inducements whatever ought to be held out to gain upon a feeble mind, or induce any one to devote his life to such a service. The work itself should be the grand stimulus. There is enough in such a work, notwithstanding all its perplexities and trials, to gain upon that heart which has been influenced by the Spirit of God. There is arising out of it, the pleasure of doing good to a part of our fallen race, which of itself will triumph over scoffs, and jeers, and frowns; and smile through tears at all these things. There are the promises of the eternal God and the immortal Saviour, which will more than overbalance all the vicissitudes of life, and the selfishness of men.

To supply the lack of assistance in other respects, I have proposed to allow John Davis, (one of our scholars,) five dollars per month to act as interpreter, and to perform other services, such as taking the charge of the boys when employed in the field. But this arrangement will be subject to such alterations as may appear for the benefit of the Mission, for if I can procure a well disposed white man to take the charge of our farm and other out door concerns, I shall employ John Davis in such things, as may better serve the spiritual interests of the nation; as I believe there is now an opening for the introduction of the gospel, where without the aid of an interpreter, it would be useless to make any attempt to discourse on the all important topics of religion. Should our circumstances be such as to enable me to avail myself of this opportunity, I shall be obliged to do it without any form or ceremony, by mingling with the Indians when they assemble in their talk-house, and so manage to instruct them in the way of familiar conversations. Were I to attempt it any other way, the principal chief, whose father was a bitter enemy to the gospel, would contrive some method to prevent my being heard.

In our school, we have some things to encourage and some to discourage us; but on the whole, I believe we are doing as well, considering all circumstances, as we might be expected. Our present number of scholars is not so large as it has been. In a country like this, there are many things which operate against a regular school, which must be endured until the state of society is changed, and this cannot be effected all at once. The roving habits of these people are a great obstacle to the confinement that is necessary to education and improvement. So long as the children are pleased with the novelty of a school, they remain and seem to take much pleasure in trying to read; but when the novelty of the thing wears off, they become dull and careless, and then, if not parental or other influence is exercised over them they are sure to leave. Like all other children, they are ignorant of the advantages of education, and as the generality of them are under no sort of parental control, they remain with us but a short period. We have used every means in our power to persuade their parents to exercise that authority over their children which is so necessary to their improvement; but being unaccustomed to do so, their parental fondness is apt to construe such talk into unreasonable severity. Finding this to be the case, we have determined to bear with all the coming and going that we experience, indulging the hope that at some future period these things will put on a better appearance.

What has lately operated much against our school, has been a report that the school at Fort Mitchell, under the direction of our Methodist brethren, is not connected with labour; we have always experienced some inconvenience from their system, but never as much as lately. The very idea of work always frightens the people, and whenever they think of it in connexion with our school system, they always associate with it the idea of slavery. But however terrific it may appear to their imaginations, I do not believe we should succeed any better in keeping the children at school if it were severed from our system than we do now. For if this was not an obstacle, something else would be. But among the rest of our difficulties, we have to contend with the wiley insinuations of such white persons as would rather the Indians should remain in their present condition; their present ignorance making them an easier prey to the abandoned profligate, the wretched seducer, or

the hunter of gain. It is but lately, that one of our female scholars was told by a white man living in the neighbourhood of her friends, that she had education enough which so operated on her mind, that she no longer thought it necessary to submit to the regulations required, and left the school. But in the midst of all our discouragements we have that which affords satisfaction. Most of the children we have with us appear to be attached to the Station, and desirous of improvement. They submit with a degree of cheerfulness to the regulations we have adopted, and as punctually discharge those duties they have to perform as we can reasonably expect, while their progress in learning, I would hope is not inferior to that of children in similar circumstances at other schools. Out of 27 scholars, 20 are reading the New Testament and translating short sentences of the New York Reader, from English into Indian, and back again into English—12 are cyphering, who are also studying grammar and geography, the rest are in first lessons. This method of instruction has been adopted to facilitate as much as possible the acquisition of the English. The exercise of translating engages the interest of the children more than any other: I suppose because it enables them to understand better what they are doing.

I have hitherto paid but little attention to this language. There are many difficulties to be overcome before a foreigner can either speak or understand it; and all these must for the most part be overcome by dint of his own application, as there are neither books nor men to afford any instruction. Those who are best acquainted with their own language know so little of the English, that they are not able to distinguish one part of speech from another in their own tongue, and as the language itself abounds in contractions, and these thrown together so as to express a long word by a single sound, and sometimes different words by the same sound, nothing but practice can at present overcome these difficulties. Should the Lord permit me so far to overcome the obstacles as to be able in a simple way to tell these poor creatures some of the simple truths of the gospel, I think I shall feel satisfied, though I should never be permitted to become a proficient in it. Oh sir, it would be a great indeed if I could but talk to these poor creatures in their own language, about the living, the dying, and the rising again of the Son of God. They have often heard of Christ from his enemies, and I long for them to hear of him from one of, at least, his professed friends.

On the Sabbath afternoon, some of our boys who can read, and with some of our family, visit the cabins of our neighbours, and read, and sing, and pray with them. In the course of the year, I have baptized two black persons, and expect to conduct another, not to Jordan, but to a place where there is much water, and there perform the holy rite. Perhaps soon I shall be permitted to bury in baptism one of our scholars, (John Davis). We have long believed him a christian; and the other day he came to me and said he began to be afraid he was living out of his duty, but still hesitated on the account of his own unfitness. I never expect the Lord will make him think he is any better, but I believe he will make him more willing. This youth has a great anxiety for the welfare of his people; and though I should never be able to preach the gospel to these poor heathen, I trust his boy will, and that God through him will make me see the triumphs of the cross. We have other boys that afford us pleasing hopes that the Lord has some good in store for them.

Now, brethren, we need your prayers, as well as your assistance that we may be encouraged and prosper. We are sensible of our imperfections, we feel our need, and we hope our brethren will not be unmindful of us. The work in which we are engaged is an important one, equal with the conversion of the heathen anywhere. It is a mission in the midst of heathens, surrounded by professing christians. This circumstance may tend to diminish the interest of individuals who frequent these abodes of wretchedness, and become familiar with the follies of the inhabitants; but it does not detract from the obligations of christians, nor the anxieties of missionaries, but rather increases them, as they have not only to contend with heathenism in its simple form, but heathenism refined by the corrupt practices of professed christianity. Let me, therefore, in the behalf of this

Yours, in the bonds of the Gospel,
L. COMPERE.

From the Christian Spectator.

We hope some judicious Pedobaptist will solve the following problem, and give us also, he can, his scriptural warrant for Infant sprinkling.

quiry respecting the *Validity of Roman Catholic Baptism.*

Is baptism,* administered by a Roman Catholic, valid? This is a practical question, of some importance in the part of the country where I reside. Two individuals, who had been baptized in infancy by a Roman Catholic, applied to be admitted to the Church in this place. In the first instance, after asking some advice, I admitted the validity of the administration. The argument of my advisers was, that the abuse of power does not destroy its existence; and as the Church of Rome was once the true Church, its administrations are now valid. But Faber, Smith, Kinne, and other adherents of the prophecies, maintain that the Church of Rome, or the Pope, is the Apocalyptic Beast. Now if this be so, it seemed to me absurd to admit the acts of a Beast, to be a valid administration of the ordinances of the Gospel, and in the second instance I rebaptized.† If any of our correspondents, will answer this question, you will very much gratify, and doubtless enlighten.

A CONSTANT READER.

* Sprinkling. † Sprinkled.

To the above we subjoin another Query.— baptism, administered by one who teaches at Christ is not the "true God," to be re-orded by the Christian Church as Gospel ptism; especially if this fact is fully and blicly known at the time, by the candidate, d to the Church which the candidate pro- posed joining? "Unto what faith, then, are eptized?"

From the Christian Watchman.
VERMONT.

A letter from Brandon, of Feb. 9, thus reads of the Baptist Convention:

“ Our State Convention is yet in its infancy; but we are making what exertions we can. We very much need an efficient Agent, to circulate information respecting it through our State, and to promote its objects. A man of the right stamp would meet good encouragement by an application to our Board, or to Rev. James Herriman, Rev. D. Parker, Rev. J. W. Sawyer, John Conant, Esq. the Committee appointed to obtain such an Agent.—The Board of our Convention stands adjourned to Windsor, 2d Wednesday in June next, 10 o'clock. A. M.

From the Christian Advocate.
SURE MARKS OF A BACKSLIDER.

When you hear a man always conversing about worldly concerns, who used to make spiritual things his constant topic of conversation; when you know him to neglect the means of grace; when you hear him always trifling, telling simple stories or diverting anecdotes, and laughing heartily, occasionally using some new word expression, or prostituting some passage of Scripture, to assist him in his merriment; when he loves trifling companions, and shuns the company of the serious; when he is always restless and uneasy, frequently changing his opinions concerning religious subjects, and introducing wild speculations on different fundamental principles; when you often hear him treating the character of religious persons indifferently, or calumniating those who once were his companions, railing against others;—above all, when you know him to neglect the use of private prayer. When any, or all of these things are manifest in any one whose once was happy in God's love, you may be assured that he is a backslider. And be sure to speak to him as such; and if he is offended at your plainness, or gets warm, and express great surprise at your intimating such a thing, you may be still more confirmed in your belief that he is one. Then leave him not till you have cleared your skirts of his blood; and the prayers of the writer shall follow your exertions. Lord have mercy on the backslider!

PERSEVERANCE.

RUSSELLVILLE, (Ky.), Jan. 9, 1827.

Mr. Editor:—I have just been re-
ceiving the Christian Advocate; and the
time drawing near for the arrival of the
next number, I calculate, from the date of
my present, that I have three numbers
now on their way to me. I say, come on,
thou welcome messenger, succeeding
troubling and trebling thy numbers! thy
cause is good, and thou shalt find me ever

er, while I live, ready to hear thy heavenly tidings. I proceed with my thoughts, and see the nineteenth number now moving together in solid type. I look on, and see a hundred letters, from all points of the compass, travelling swift with living facts to give the twentieth number life. I look on, and see some souls now passing through the gate of conversion; others dying in the arms of Christ; here a missionary is erecting the standard of the cross; there another frustrates the devil with a Sunday school; yonder sails a vessel wafting a missionary—telling sailors, as he goes, of a judgement to come; in another place an honest tract has arrested a drunkard in a fortunate moment; hard by stands a weaver trembling before a little tract, telling him that for every idle word he shall give account to God. I look on, and see a world in labour: new things are coming to the birth. I glance beyond, and behold! angels are contending as Christian Advocates.—One thought ventures on, borne by the word of God, and returns, telling me it is finished! victory!! the Lord God Omnipotent reigneth!!! Amen.

P. A.

From the New York Observer & Chronicle. BETHEL RECORDS IN NEW-YORK.

Feb. 5, 1827.—Our Bethel Meetings since the commencement of this year, have brought to view the wonderful operations of the grace of God on many of our brethren who traverse the ocean. What some have said must not pass unnoticed.

At the first meeting in January, a ship master informed us, that he was wrecked last December, near the gulf stream, under such circumstances that he and his crew were exposed every hour to a watery grave. This brought him to a state of despondency: for he had often before been exposed to sudden death when at sea, and promised Almighty God, that if he would spare his life, he would live differently; but he had neglected his promises. His mind was distressed with the reflection, what a life he had lived, and how unprepared he was to die! He cried unto the Lord for mercy until the third day, when a vessel came and took them all off, and carried them safe into Philadelphia. The solemn promise he had made if the Lord would spare their lives, now operated so powerfully upon his heart, that he went to the Mariners' church,—the first time for four years. There his heart was melted within him, and he was constrained to kneel down at the throne of grace, and cry unto the Lord for mercy. This gave him some comfort and consolation, such as he never enjoyed before. He then came to his family in New-York, where he daily offered up his prayers to the Lord. His faith has increased more and more, and he is now about to unite himself to Christ, by a public profession.

At another of our meetings, a man rose and said—"I have lately arrived from sea, which I have followed for nearly forty years. Much of this time, I have been commander; but I never regarded the principles of religion until a few months past, when the Lord brought to my view what an awful situation I was in. At first I endeavoured to suppress my feelings, but all in vain; for I could not be at rest day nor night, until I cried unto the Lord for mercy. From that day to this, the Lord has strengthened my faith—increased my love—which is more than my tongue can express. I am sensible that I am unworthy of these renewed mercies, as I have been an awful sinner all my life. I sincerely hope the efforts of the Bethel Union will be blessed, and find access to the hearts of all seamen." He then made a solemn address to all present, and offered up a fervent prayer.

At one of our meetings, many appeared to be borne down with grief. As it could not be unnoticed by the members of the Bethel Union present, the persons referred to were requested to say something connected with the solemn and interesting duties of the meeting, either expressive of their own feelings, exhortations to others, or prayers to the God of all grace and consolation.

A man arose, trembling. He began with a stammering voice, in the following manner:—"A few months since, I arrived from sea, where I have long got my living as a commander. I then went to my family on Long Island, where I was soon informed that the Lord was daily bringing many of my acquaintances into the family of Christ, by the outpouring of his Holy Spirit. At first, I treated with contempt what I heard from some of my friends of the great things which the Lord had done for their souls. But in a few days my eyes were opened to see the wretched situation I had placed myself in by disregarding my Maker and Redeemer. It brought such sorrow into my heart, I could not rest day nor night, without calling on God for mercy. O I hope he will have mercy on me, and deliver me from the fatal consequences of sin, which I have committed all the days of my life." He then made a feeling prayer.

A sailor rose, and said:—"Not long since I was loaded with grief, on account of my situation by reason of sin. These

feelings daily increased, and I was constrained to cry to the Lord, what I should do to be saved. An answer seemed to come into my heart, 'Offer up your prayers to Almighty God.' This made such an impression on my mind, that I could not rest day nor night, until I prayed. As I durst not do it among my ship mates, I went into the hold of the vessel, where I was not interrupted. Unworthy as I was, I received some comfort which I never enjoyed before; and from that day to this I cannot live without praying the Lord to have mercy on me. O pray for me, that I may be saved." These expressions were accompanied with many tears.

C. PRINCE.

Revival in Edenton, N. C.—Extract of a letter dated the 5th inst.—"The Great Head of the church has been pleased to visit this place. Several have found peace, and many are seeking the Lord their God. The work commenced about two weeks since, at a class meeting."

Religion in Louisiana.—Extract of a letter from the Rev. A. Talley, presiding elder of the Louisiana District.

"It may be satisfactory to our distant friends to know that the Lord's Zion is still prospering in Louisiana. I attended a camp meeting in Natchitoches parish the latter part of July, at which about twenty persons professed to have found the pearl of great price. During the month of October I attended a camp meeting between Red River and the Sabine, at the close of which several came forward professing to have obtained religion. About the middle of the same month we held a camp meeting in the parish of Washita, at which the power of God was present. At all these meetings the people conducted themselves with as much propriety as at any place of divine worship that I have been in the habit of attending in the old states. It is due to the people of that district to state, that during my journeying among them, I found them as friendly and hospitable, as I could have wished. The tavern was often my home, of necessity, but the idea of charging a minister of the gospel was offensive to them."

Revival in Baltimore.—Extract of a letter from the Rev. B. Waugh.—"As usual I write in haste, and have only time to say, that Baltimore is blessed with a considerable revival of religion at the present time. The excitement has mostly prevailed in the southern part of the city. Our meetings for exhortation and prayer have hitherto been confined to Wesley chapel. Here we have been favoured with the blessing of God, evening after evening in succession, for nearly two weeks: during which time, there have been many conversions. The prospect becomes more glorious every day. I most devoutly hope that it is the commencement of a general revival. Professors of religion are more engaged in seeking sanctification than I have ever known before. O for holiness! in the ministry and in the membership! I hope to be able to send you better tidings shortly."

Extract of a Letter from Rev. Gideon B. Perry, dated Stonington, Conn. March 2d, 1827.

"I returned from New-Bedford, Mass. last week. Our meetings were solemn and well attended. It was evident God was at work in the midst of the congregation, revealing his power according to the purpose of his grace. As near as I could ascertain, between 20 and 30 had found the Lord's Christ, and were rejoicing in his name. The good work at that time appeared to be quite universal among different denominations. I was much encouraged. This morning I have received two letters from New-Bedford, giving the pleasing account, of the mighty footsteps of Jehovah among poor sinners, making them willing in the day of his power. May the Lord continue to be gracious."

I have accepted the call of the Baptist Church in that place, and expect to commence my labours with them on the first of April. Yours affectionately.

G. B. P.

For the Christian Secretary.

Manchester, March 5th, 1827.

MR. EDITOR,

Having a leisure moment, I embrace it to give you further information from Manchester and Vernon. In those places many have manifested that yesterday was to them a day of rejoicing. In the morning I baptized eleven professed believers in this place, and then preached to the assembly which had convened. In the afternoon, I rode to Vernon, where I delivered a discourse; after which the newly constituted Church commemorated the death of their Redeemer. Evidently the great Head of the Church was with them. In the evening I again preached at Manchester. This was a refreshing season to Christians. Some of the old saints arose and testified that the cop of their joy was full; while many of the young converts, with the boldness of the righteous, witnessed to the superior excellency of the religion of Christ. May the Lord mercifully continue his blessings. Thirteen have been baptized since the constitution

of the Vernon Church, and the whole number which have been recently baptized and added to the same, amounts to ninety-six. I yesterday had the pleasure of immersing a whole household upon a profession of their faith, (if parents and their off-spring may be said to compose one.) May instances of the baptism of such households be multiplied.

Yours in the best of bonds.

R. J.

REVIVALS

Extract of a letter to the Editor, dated Fishkill, March 2d, 1827.

Dear Brother,

With joy of heart, and with a grateful sense of the divine goodness, we are privileged to speak of the gracious work of the Divine power, demonstrated in the salvation of some precious souls in this town. This work commenced in the 2d Baptist Church in Fishkill; and whilst the stout hearted and impenitent, were made to bow in submission to the King of Saints in this region, our Lord, who is rich in mercy, as in the days of his incarnation he must needs go through Samaria, so has he condescended to manifest his life giving presence also, in the first Baptist Church in Fishkill.

In this, as in the former place, the season has been truly refreshing, and the hearts of the dear children of God have been transported with joy, and gratitude to their divine benefactor.

In addition to rising of twenty, who have of late obeyed the Saviour's command, "believe and be baptized," there are a number more who have recently obtained a hope, that they "have passed from death unto life;" and in imitation of their adorable Redeemer, are desirous of being immersed beneath the rolling wave, and raised up again, in obedience to his command, and as an evidence of their faith in, and their love to Him. O that the glorious work may abound, and that all may know Him whom to know aright is life eternal.

Yours, &c.

T. H. R.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, MARCH 10, 1827.

Summary view of the state of the Baptist denomination in the State of Massachusetts, from the last Annual Report of the Convention, held at Salem, Oct. 1826.

There are in this Commonwealth 139 Associated Baptist Churches, containing 12,087 members, all of which, with the exception of 8 Churches and 610 members, are connected with this Convention. In these 139 Churches are 112 ordained Ministers, and 26 licensed Preachers, while there are 49 Churches destitute of Pastors. It will further appear that there are also, within the same limits, 14 unassociated Churches, of which 7 are furnished with Pastors, and 7 are destitute. These Churches are supposed to contain about 1,000 members, and are in fellowship with the associated Churches. So that in Massachusetts there are, in full fellowship with each other, 153 Churches, including 119 ordained Ministers, 25 licensed Preachers, and 55 destitute Churches, and containing 13,087 Members. By comparing the present table with that of the last year, it will be seen that there has been a small increase of Churches and Members, but at the same time a diminution of Ministers, and an increase of destitute Churches. It is believed, however, that the condition of the Churches is, all things considered, quite as eligible as at that period. Still it is most desirable that these destitute Churches should be supplied; and as many of them are poor, and will naturally look to the Convention for pecuniary aid, every friend of the cause, who is acquainted with the leanness of its Treasury, will feel the importance of an immediate increase of its funds.

The Report from which this summary is taken, is a valuable document. It is very specific in its details of the condition of the several Churches connected with the denomination in the State, whether immediately connected with the Convention or not. We hope at the ensuing meeting of the Convention of this State, in June next, we may have returns from every Church in the bounds of the State.

In the Connecticut Observer of the 19th of February, a correspondent over the signature of G. A. has the following assertions in relation to the baptism of the Apostles of Christ, viz:—"If the twelve had at that time received a baptism, (at the time they partook of the sacramental supper with Christ,) it was not administered by Christ, nor was it commanded by Christ, nor was it administered in the name of Christ, nor did it enjoin on its subjects a belief in Jesus of Nazareth, as the Saviour of men."

In regard to the first assertion, that the disciples were not baptized by Christ, it is wholly gratuitous, for none we believe will claim that Christ baptized any, unless those advocates for infant baptism, who say, that when little children were brought to Christ that he might bless them, shall claim that he baptized them. But this opinion we think could not be seriously urged, in the face of the testimony of inspiration, which declares, that "Jesus baptized not, but his disciples." See John iv. 2.

It is readily admitted that we have no account of the baptism of any of the twelve Apostles, but one thing is certain, that two of them, if no more, were the disciples of John the Baptist. See John i. 35-47. And when we consider that the design of John the Baptist's mission was, to "make ready a people prepared for the Lord," and when we learn that baptism was the initiating rite of the visible Gospel Kingdom, as established by the concurrent testimony of John the Baptist, and Jesus Christ and his Apostles, have we not equal evidence to conclude they were baptized by John, as we have that Barnabas and Stephen, and a multitude of the later disciples of Christ, were baptized, but of whose baptism we have no explicit account?

It is sufficient to satisfy us that they were baptized, to know, that it was the first duty enjoined after repentance and faith, both by John the Baptist, and Jesus Christ and his Apostles, and the uniform order of the Gospel Church—for we do not believe that the doctrine of non-essentialism had then obtained among Christians.

But G. A. says, that "If the twelve Apostles had received a baptism, it was not commanded by Christ, nor was it administered in the name of Christ, nor did it enjoin on its subjects a belief in Jesus of Nazareth, as the Saviour of men." By which we understand him to say, that John's baptism was not commanded by Christ, nor performed in his name; nor did it enjoin on its subjects a belief in Jesus of Nazareth, as the Saviour of men. We must beg permission here to remark, that had G. A. been among the number of those, to whom Christ proposed the question—"The baptism of John, was it from heaven, or of men?" could he have retained in the presence of the Saviour, the same spirit of temerity which he has here exhibited, he would not like the Pharisees of old, replied, We cannot tell: but would probably have said unhesitatingly—of men.

But it should be remembered that assertion, however bold, is not proof in this case: and we will now inquire of G. A. how he will reconcile his assertion, that "the baptism of the disciples was not commanded by Christ," with the language of inspiration on this subject?

The Lord Jesus Christ declared, by the mouth of his prophet, Mal. iii. 1, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts."

The 1st question suggested by this prophecy is, who is it that speaks? 2d. Of whom does he speak, and what was the work to be accomplished by the messenger? Let us look at the fulfilment of the prophecy, and we shall find an answer to both the questions.

Mark i. 1-4, "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

John i. 33, "But he that sent me to baptize with water, &c. John i. 6, "There was a man sent from God, whose name was John," &c. Matt. iii. 3, "For this is he that is spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke i. 16, 17, "And many of the children of Israel shall be turned to the Lord their God. And he shall go before him"—"to make ready a people prepared for the Lord."

The grand theme of John's preaching was, see Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Luke iii. 3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Acts xiii. 24, "John preached the baptism of repentance to all the people of Israel." Mark i. 5, "And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." See Matt. iii. 7 to 11.

By the above quotations, are we not taught that Jesus Christ commissioned John to preach the Gospel, and baptize the penitent and believing, if indeed Jesus Christ be God as well as man? In regard to the assertion, "that John did not baptize in the name of Christ," and "that faith in him, as the Saviour of men, was not required by John, of those who submitted to his baptism;" I shall only give the contrary declaration of the Apostle Paul, and leave G. A. to settle that question with him. See Acts xix. 4, "John truly baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, which was Christ Jesus."

We were surprised to find the sentiments which have elicited these remarks, in a paper claiming to be orthodox.—But for the general character of the Observer, we should have considered that G. A. was a disbeliever in the

existence of Christ, before he was baptized. We think it abundantly evident, that the New-Testament, that Jesus Christ commissioned John to preach the Gospel, and baptize all who gave evidence that they were proper subjects of his spiritual kingdom. The fact, that the New-Testament writers detail the circumstance of the baptism of 12 Apostles, is not in our opinion, a warrant to say they were not baptized in the name of Christ. It will be remembered we have the testimony of an inspired Apostle, Acts xix. 4, that John did baptize in the name of Christ.

Whoever will read with Christian faith the 1st Chapter of the Gospel by John, will learn that John the Baptist recognized Christ as his Lord and Master, and that he after me, is preferred before me, was before me."

The advocates for open communion would even exclude the Apostles from baptism into the faith of Christ, Church might affect, or receive, baptisms of unrepentant brethren. Let each one for himself, what saith the Scriptures, and every other part of Gospel doctrine, Christian duty—and follow the dictates of God's spirit in his word.—This is safe and pleasant path.

We are happy to wait on our Sabbath, with paper of a firm texture, tenderness of the paper on which the copy has been printed for a few weeks has been a great evil, with which we again to be visited. We shall do all in our power to guard against it. We cannot good firm paper only. The greatest whom we have our paper allege, that the extreme cold weather they can make it firm.

The establishment of the Mechanic's Library in this city, we consider an important moment to the community; especially to the Apprentices, and the mechanic interest generally. We anticipate abundant benefits as the result.

On Thursday night last, about 10 o'clock, the new cotton mill belonging to the Crozer Cotton Factory, situated in the town of Northampton, was destroyed by fire. It is supposed was communicated by accident.

General Intelligence.

Congressional.

Nineteenth Congress—Second Session.

SENATE—February 23—March 3.

On Friday, the bill, from the other making appropriations for the Navy of the United States, was read twice, referred to the Committee on Finance, consideration of the bill for regulation of intercourse between the United States and the British Colonies was resumed, the report of Mr. Smith, of Maryland, still pending, Mr. Johnston, of Louisiana, and Mr. Johnston, in reply to Mr. Smith, and a vote of the bill as reported Mr. Holmes moved to amend the bill, the effect of which is to restrict the inland trade with Canada, which was adopted, the bill was then read a second time, and passed.

On Saturday, the report and resolution of the Select Committee on French spoliation claims, prior to the year 1800, was taken up, and reported to Tuesday, and made the order of the day for that day. The colonial trade bill was resumed, the motion of Mr. Smith, of Louisiana, to strike out the whole bill after the clause and to substitute other provisions, pending. The discussion was continued, by Messrs. Smith, of Louisiana, Berrien, Van Buren, Woodbury, Johnston, and others. Mr. Smith's motion was then carried—ayes 29, nays 19.

On Monday, the Committee on the subject of a bill for the adoption of a system of artillery, cavalry, and infantry exercises, bill for the establishment of certain Roads was, as amended, ordered to be read a third time, and passed. Mr. Adams moved an unsuccessful effort to amend the woolens bill. The bill making appropriations for the military service of the United States during the year 1827 was taken up, and read a third time, and passed. The motion of Mr. Johnston, of Louisiana, to strike out the provision for the payment of the Georgia militia claim for services rendered during the years 1792, '93, and '94, was then carried—ayes 29, nays 19.

On Tuesday, the bill for the preservation and repair of the Cumberland Road, and the bill for the establishment of a National Academy of Music, were taken up, and read a third time, and passed. Mr. Adams moved an unsuccessful effort to amend the woolens bill. The bill making appropriations for the military service of the United States during the year 1827 was taken up, and read a third time, and passed.

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allowance of double rations to officers and men, and a command of posts and garrisons, which had been disagreed.

On Thursday, Mr. Benton, from the Committee to whom were referred the bills of the President of the United States, for the Creek Indians, made a report, accompanied by a resolution, that the President to continue the war, and for the preservation and repair of the Cumberland road, were passed, and for the preservation and repair of the Cumberland road, were passed, and for the preservation and repair of the Cumberland road, were passed.

On Friday, the discussion on the resolution of Mr. Saunders was superseded by a discussion of the bill for the preservation and repair of the Cumberland road, which took place on the report of the Committee, appointed to arrange the bills to be acted on during the present session. The House then went into a Committee of the whole on the state of the Union, and made appropriations for the erection of a new building, a bill making appropriations for the public buildings, and for the preservation and repair of the Cumberland road, were passed, and for the preservation and repair of the Cumberland road, were passed.

On Saturday, Mr. Houston concluded his speech, in support of the resolution of the House, the rule having been suspended, and the discussion on motion of Mr. Adams, was then resumed. The bills which had passed the Committee on the preceding day, were taken up, and read a third time, and passed.

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open arms; and try to